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The Story of

Saint Mary Roncevall.

By JAMES GALLOWAY.





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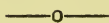
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*With the compliments
of the Author*

P R E F A C E.



The knowledge of the existence and even of the name of SAINT MARY RONCEVALL has well nigh vanished from the memory of the present generation of Londoners. Nevertheless the influence of this ancient Convent, and its Hospital, must have been considerable during the three centuries in which it flourished. Not only does Chaucer refer to it in a way which shows that the reference required no explanation to his readers, but the name of Roncevall in various forms, came into not infrequent use as a family name in various parts of the South of England.

Those curious in such matters may still read with proper sympathy of the tribulations experienced by the Abbot of Rewley at the hands of John Ronceval, and of John, son of Thomas Rounseval, and of Walter his brother, who with certain others were accused of the grave crimes of breaking into and burning the Abbot's houses at Nettlebedde and Benenton, Co. Oxford, of felling his trees and carrying them away, as well as other of his goods. (Cal. Pat. Rolls; 16 Ed. II, & 14 Ed. III; 1323---1341).

The task of collecting the records and this attempt to give an account of the House of Roncevall in England have been of interest to the writer; and to no one does the duty of reviving the memories of the ancient Convent at Charing Cross seem more naturally to fall than to a member of the Hospital whose aim it is to continue the good work of the Canons of Roncevall.

London,
July, 1907,

MANY READERS OF THE FOLLOWING NOTES WILL RECOGNISE THAT THEY
APPEARED AS A CONTRIBUTION FROM THE WRITER IN THE "CHARING CROSS
HOSPITAL GAZETTE," JULY, 1907.

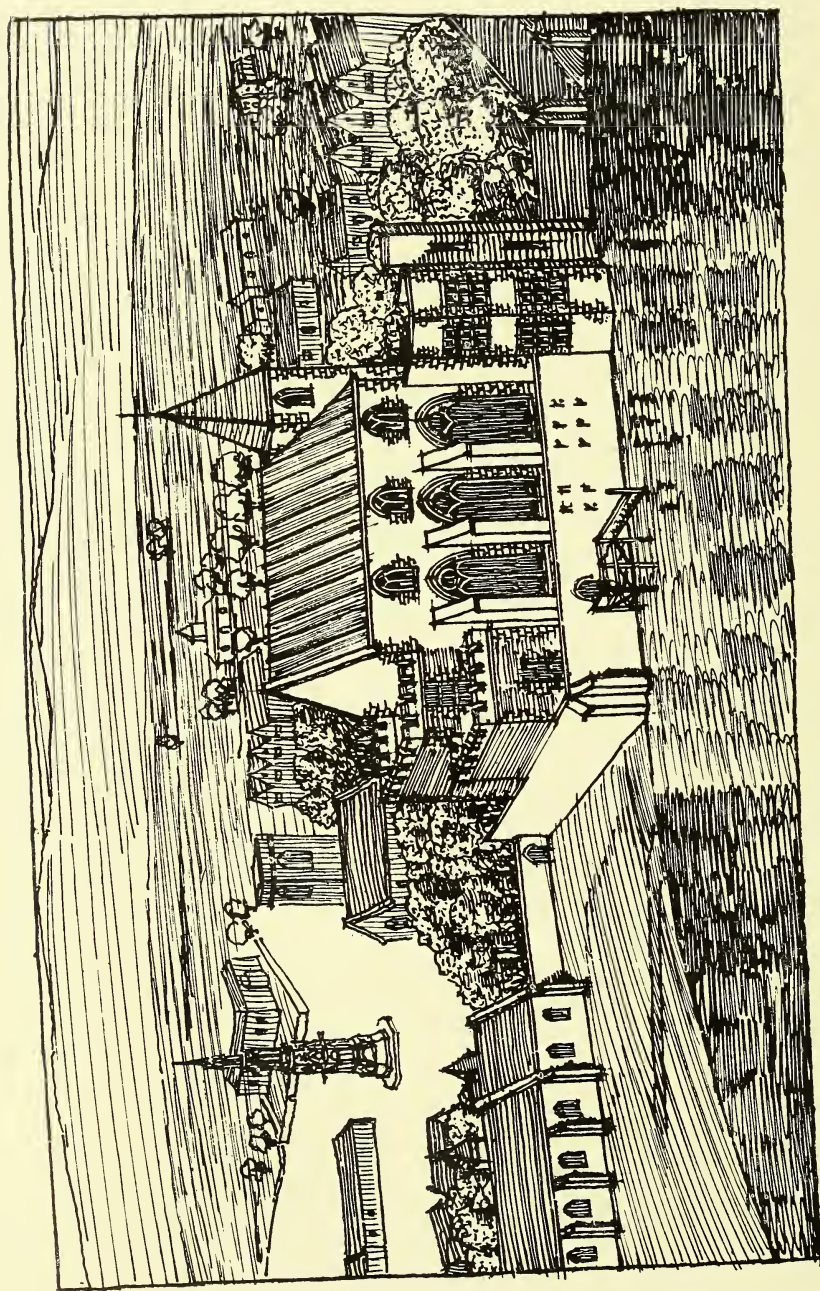
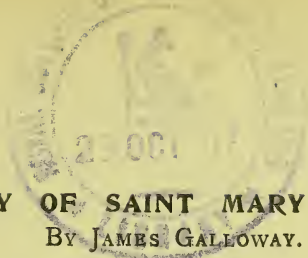


Plate I.—“Capella et Hospitale de Rouncevall, juxta Cheryng in suburbio civitatis Londini.”



THE STORY OF SAINT MARY RONCEVALL.

BY JAMES GALLOWAY.

En Rencesvals si est Carles entrez ;

* * *

Rollanz remeint pur les altres garder,

* * *

Halt sunt li pui e tenebrus e grant,

Li val parfunt e les ewes curranz.

* * *

Li gentilz quens, qu'il fut morz cunquerant.

(La Chanson de Roland ; édition, Léon Gautier).

THAT the alien Convent and Hospital of Saint Mary Roncevall was founded at the village of Charing in the time of Henry the Third, and continued to exist till the dissolution of the religious houses by Henry the Eighth is a fact well known to students of the ancient history of London, but so far as the writer is aware, no definite attempt has yet been made to collect the records that remain of this interesting foundation and to write its history.* As the Hospital of Saint Mary Roncevall may be considered to have been the forerunner of our own Hospital, the writer hopes that this narrative may not be wanting in interest to those who have been and are still connected with "Charing Cross."

Roncesvalles.

There are few places so renowned in the literature of romance as the pass through the Western Pyrenees, in which lie the villages of Ibañeta and Roncesvalles. The Song of Roland in its classic form has handed down the memory of Roncesvalles from the early Middle Ages ; but this famous poem (of the latter part of the eleventh century) must be regarded only as the final and successful effort to collect many of the traditions which lie near the foundations of French and Spanish history. These legends and "chansons de geste," gather round the memory of the successful rising of the peoples of Spain to expel an invader—the Emperor of the North, Charlemagne. The rear-guard of his retreating host, consisting mainly of French subjects of the Emperor under the leadership of the

* Vide ; References by Dugdale, "Monasticon Anglicanum," Edit. 1830 ; Newcourt, "Repertorium Ecclesiasticum Parochiale Londinense," 1708 ; Tanner, "Notitia Monastica," 1744 ; also by Stow, and later writers on London.

Count Roland, the Emperor's nephew, Captain-General of the Breton March, was overwhelmed and annihilated while traversing the pass, in the year 778. The ancient record of Eginhard, telling of the Spaniards, says very suggestively "*usque ad unum omnes interficiunt ac ** summa cum celeritate in diversa disperguntur.*" Even "*li gentilz quens*" did not escape the massacre. The *Chanson de Roland* gives the French version of the tradition, which was accepted by the Normans in England; the Spanish legends of the hero Bernardo del Carpio give, as is to be expected, a very different account of the overthrow of the Emperor.

In the course of the centuries that follow, the Pass of Roncesvalles occupies more than once a prominent place in British history. One of the most picturesque passages in Froissart tells how the army of Edward the Black Prince traversed the Pass in the ill-omened invasion of Spain which led to his fatal illness. His remarkable victory at Navarrete hardly relieves the gloomy record of this adventure. Again, not a hundred years have elapsed since Roncesvalles and the neighbouring defiles saw the advance of war-worn British soldiery. In the defence of these passes against the advance of the French under Soult, so nearly successful in overwhelming Wellington's right flank, and in the subsequent pursuit of the retreating French armies, some of the most remarkable of the feats of arms which distinguished the Peninsular war took place. British military history contains few more stirring episodes than the combats between the French and the allied troops in the Passes of Maya and Roncesvalles.

The memories of Roncesvalles are, therefore, in no danger of being forgotten, but it is not so well known that for more than three hundred years the name of Roncesvalles was more familiar to the citizens of Westminster and London than to the dwellers in Pamplona and Bayonne. How it came about that an important religious house, dedicated to Our Lady of Roncesvalles should have been established at Charing, will best be understood by learning something of the ancient monastery in the Pass of Roncesvalles, and the character of its benefactors in England.

The Convent of Saint Mary Roncesvalles in Navarre.

Apparently from very early Christian times a religious house, no doubt very small in its beginning, was situated near the top of the pass through which ran the ancient road over the Pyrenees leading from Pamplona in Navarre, by St. Jean Pied de Port, to Bayonne and Bordeaux. The religious community at this place however, received its most important foundation from Charlemagne himself, and the Convent which he established

was intended by the Emperor to be a memorial of Roland and his comrades in arms. The original Convent of Charlemagne's foundation seems to have been situated in the village of Ibañeta at the neck of the Pass and near the site of the great battle, but after a destructive raid by the Moors, under Abderramen, King of Cordova, in 921, the Convent removed to its permanent site in the village of Roncesvalles, a mile or two farther south. The Order of Roncesvalles was thus established on a firm basis, and at first had distinct military as well as religious purposes. The members of the community consisted of knights and companions, as well as of brethren and of sisters, who all bore the badge of the Order. The duties which they had to fulfil were military, for the Knights of Roncesvalles were in frequent conflict with the Moors, and religious, for not only did the Brethren serve their Church, but one of the most important duties of the community was the establishment of a Hospital in the Pass for wayfarers in this wild region.

In course of time, the members of this military-religious community received the Augustinian rule, but wherever they settled they retained much of their independence and especially held to the traditions of hospitality and charitable succour to pilgrims and to those in distress. The community gradually acquired wide renown on account of the good work performed by the Canons. It increased in importance and in wealth by gifts from princes, nobles, knights, and the common folk, and came to possess property not only in Spain but also in Portugal, in Italy, in France, and as we shall see in England and Wales, in Ireland, and in Scotland.

It is stated that at the height of its prosperity the Convent distributed annually from 25,000 to 30,000 rations, each consisting of a loaf of 16 ounces, half-a-pint of wine with sufficient soup and meat, or fish in the days of fast; those who were infirm had chicken broth and mutton. The hospitals had a competent staff, consisting of Physicians with whom were associated Surgeons and an Apothecary, and one of the distinguishing features of the Order was that it included Sisters. In case of patients dying while in Hospital free interment was given after the celebration of Masses in due form. It is also expressly stated that the daughter houses in England, Ireland, and Scotland alone remitted annually the sum of 4,000 ducats for the support of the mother house at Roncesvalles. During the 15th and 16th centuries the community of Roncesvalles fell on evil days. The march of events deprived them of their property abroad, while laxity in the observance of their rule, and the constantly disturbed state of the Franco-Spanish frontier brought about the loss of the greater part of their accumulated

possessions and wealth.* Unfortunately, the ancient records of the monastery have nearly all been destroyed. There remains in the Library an unpublished manuscript giving the history of the Order and Convent, written by Don Juan Huarte, about the middle of the 17th century, which must contain a store of interesting information; but even at the time when this document was written many of the statements it contains appear to have acquired traditional characteristics, and can only be accepted after careful collation and criticism. We have, therefore, to depend almost entirely on English records for the history of the house of Roncesvalles at Charing Cross.

The Convent of Saint Mary Roncevall at Charing.

To understand the ease with which a religious house could hold possessions scattered throughout so many different lands, it must be clearly borne in mind that in the Middle Ages the rule exercised by the Church knew no State limits. The ecclesiastical power was usually stronger than the national influences of the time, and the Church could therefore draw its revenues from all Christian countries quite irrespective of political boundaries. In the case of England, France, and Northern Spain the all-pervading power of the Church could be exercised with the greater ease as their political relationships were usually of the most intimate character. Especially during the period of the Norman and of the Angevin Kings, the English barons had the greatest difficulty, even if they had the desire, in detaching themselves from foreign influence. Many seem to have frankly regarded their insular possessions as sources of revenue and power to be made use of to promote their continental interests. The Church did not fail to follow the lead of the laity, and many foreign convents were able, by their great influence, to obtain and to exploit the rich lands of England, of Wales, and of Ireland for their own support. It was not until the close of the reign of John, and during the reign of Henry III., that the separate destinies of England and of France became apparent to the English of that period. It is the more interesting to note that the noble family which, throughout its short duration, did perhaps most of all by influence and example to uphold the political independence of England as apart from France, was one of the great benefactors of foreign religious houses.

* cf. *Reseña histórica de la Real Casa de nuestra Señora de Roncesvalles*; por D. Hilario Sarasa; Pamplona, 1878. An interesting review of this work by Wentworth Webster was published in the "*Academy*," Vol. XVI, pp. 135-6, 1879.

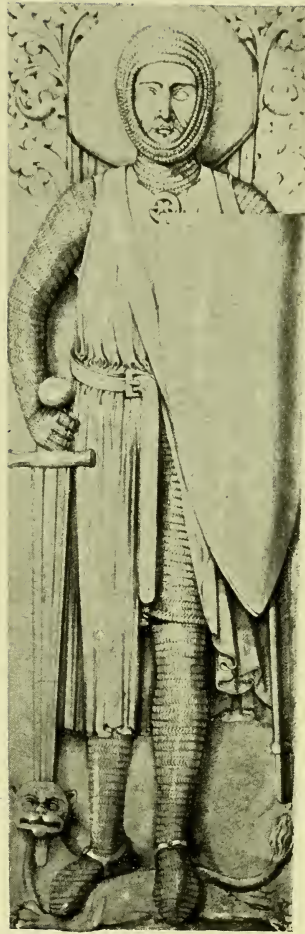


FIG. 1.

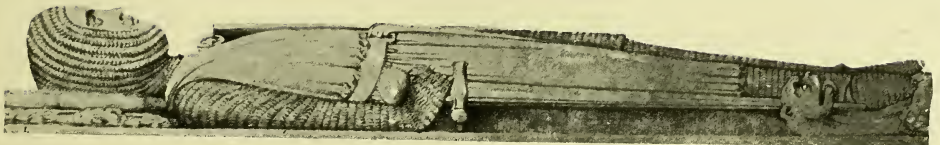


FIG. 2.

Plate II.—Figs. 1 and 2.—Front and profile views of the effigy in the Temple Church of William Marshall, Senior, Earl of Pembroke, (*ob.* 1219).

**William Marshall, Earl of Pembroke (1219-1231), Founder of
Saint Mary Roncevall.**

The House of Roncesvalles appears to have owed most of its property in England and in Ireland to the liberality of William Marshall, Earl of Pembroke, the eldest son of the great William Marshall—*Rector regis et regni*—the Protector of the King after the death of John. The elder Marshall was perhaps the most steadfast person in English history during the dark period coinciding with the reigns of Richard I. and John. His early years were passed in gaining skill in the martial exercises commonly practised by the young nobles of the day, and his bravery and proficiency in arms were such that he had the reputation of being one of the most redoubtable knights in Christendom. If no other evidence remained of his prowess, the historic passage of arms with Richard Cœur de Lion while still Count of Poitiers—whom he overthrew and held at his mercy, and probably saved from the fate of a parricide—would be sufficient proof.* In addition to his skill in the use of arms, he gradually built up for himself a reputation for prudence, sagacity and loyalty, so that while still a young man he was entrusted with the guardianship of the young Henry, son of Henry II., and in the succeeding reigns came to occupy the most prominent position under the English Crown, trusted by the barons and even by John. The testimony of the French King, Philip Augustus, as to the reputation of William Marshall for loyalty and honour, on hearing of his death, remains on record:—"Et, en vérité, le Maréchal fut l'homme le plus loyal que j'aie jamais connu."†

During the many years of Marshall's residence abroad, he travelled widely in France and, there can be little doubt, in Northern Spain. It is well known that he went on a pilgrimage to the Holy Sepulchre at the dying request of the young Henry. William Marshall must have known of the Monastery of Roncesvalles, and the military-religious character of

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* * * * *
Al conte Richard ki veneit.
E quant li quens le vit venir
Si s'escria par grant hair :
" Par les gambes Dieu ! Maréchal
Ne m'ociez ; ce sereit mal.

Ge sui toz desarmez issi."
E li Maréchal respondi :
" Nenil ! diables vos ocie !
Cor jo ne vos ocirai mie."

" L'Histoire de Guillaume le Maréchal," 8836-8844 ; publié
pour la Société de l'Histoire de France, par Paul Meyer.

† Dist li reis " mès li Maréchal
Fu, al mien dit, li plus leials,
Veir, que jeo unques coneüsse
En nul liu ou je unques fusse."

" L'Histoire de Guillaume le Maréchal," 19149-19152.

its rule would have appealed to him. Later in his life he became closely associated with the Order of the Knights Templars, was one of their great benefactors in England, and at his death received sepulture in their newly-built church in London.

When William Marshall, senior, died in the year 1219, he was succeeded by his eldest son William, who thus became possessed of one of the most extensive heritages in England, for the English and Welsh lands of the Clares, Earls of Pembroke, and in addition their great Irish inheritance, had come into the possession of the Marshall family.

What we know of the second William shows him to have been a man of much the same type as his father—possibly not so rugged, but with the same steadfast ideals of loyal conduct. It is evident that his knightly character was as strongly tinged with religious feeling as was that of his father; he also was an associate of the Order of the Knights Templars, and was one of their principal supporters after their removal to the "New Temple," where the "Temple" Church still stands. His admiration for his father is clearly shown by the biography of the elder William which we still possess. The poem known as "*L'Histoire de Guillaume le Maréchal*" is evidently the work of a professional writer of the period, but it was composed under the direction of the son of the great Marshall with the assistance of Jean d'Erlée,* his father's faithful squire.

During the lifetime of William Marshall and his son, and for long before and after, the road through the Pass of Roncesvalles was much frequented. It was the main line of communication by land on the western frontier between France and Spain, both for peaceful travellers and for the numerous military expeditions passing between the countries. These expeditions consisted not only of those taking part in the constant warfare of the border, but of crusaders on their way to help the Spaniard against the Moor, frequently with the purpose of travelling further to the Holy Sepulchre. The relationships formed by Henry II. and his sons with the Courts of the new kingdoms in the North of Spain, which were beginning to arise as the tide of Moorish invasion receded, were of the most intimate character. It will be remembered that Richard, when King of England, married Berengaria, daughter of Sancho VI. of Navarre, after a very troublous wooing. The younger Sancho took the part of Richard, while the latter was on Crusade, against their common enemies in the South of France. The relationship between the Courts of Aragon and Castile

* Erlée; Early (Ewleia, Erlegh, &c.), near Reading.



FIG. 4.

FIG. 3.

FIG. 5.

Plate III.—Figs. 3, 4 and 5.—Front and profile views of the effigy in the Temple Church of William Marshall, Junior, Earl of Pembroke, (*ob.* 1231).

and the Plantagenets was no less intimate. Both William Marshal and his eldest son were in the closest association with the Royal House—where the King and his sons were, a Marshal was not far off. Navarre, therefore, must have been almost as familiar to the members of the Marshal family as either France or England.

Another reason which brought many travellers along the road through Roncesvalles was the attraction of the shrine of Saint James at Compostella. The pilgrimage to Compostella was frequently undertaken by knights and their squires as the result of vows made on the field of battle, and was famed for its efficacy among all engaged in military affairs. But the journey, even to armed bands, was a dangerous one on account of the disturbed state of the frontier. The ostensible cause for Richard's warfare against the Count of Toulouse was the inveterate inclination of the latter to acts of brigandage. When war was declared the Count of Toulouse had actually captured and maltreated two English knights named Robert le Poer and Ralph Fraser on their return from a pilgrimage to Compostella.* The reputation of the Hospital of Saint Mary in the Pass of Roncesvalles as a house of succour, was well known to the pilgrims, and would certainly have appealed to the benevolence of such a man as the younger William Marshal, if indeed both father and son had not stronger motives for giving alms to the fraternity—the result of benefits received from the Hospital during their travels abroad.

The Coming of the Brethren to England (1229) and the Foundation of the Convent at Charing.

The first knowledge we have of the presence of members of the Community of Roncesvalles in England is obtained in the letters of protection given to certain brethren by Henry III. in the year 1229. These letters are of the most complete character, and were evidently intended to encourage the brethren to seek support in the King's dominions for their House in the remote valley in the Pyrenees.

The messengers of the Convent seem to have been taken under the patronage of the younger William Marshal from the beginning. They may even have come to England on his invitation, for we find that he immediately commenced to make arrangements to give them revenues and an establishment in this country. Unfortunately for the brethren, the Earl died in the year 1231, shortly after his return from holding the chief command in Henry's bootless expedition to Poitou and Brittany.

* Ramsay, Sir James; "Angevin Empire," p. 238.

But the record of his great gift remains, for on the 11th August, 1232, Henry confirmed at Wenlock, "the grant to Saint Mary and the Hospital of Roncevaux (*Roscida Vallis*) of the gift which William Marshall, sometime Earl of Pembroke, made to them of all his houses at Cherring and the houses and curtilages adjoining them formerly belonging to William Briwere, and of 100s. at Suthanton payable from the houses of the said Earl there, of 13*l.* of land in Netherwent in the moor of Magor, and of a carucate of land in Assandon which he bought from Robert de Rochford."

It was thus, in consequence of the munificence of William Marshall, the younger, that the Brethren of Roncesvalles obtained the land on the banks of the Thames in the village of Charing, where they subsequently built their conventual dwelling, their hospital for the sick, and the chapel on the borders of the river, which were to remain for over 300 years.

Saint Mary Roncevall to the Year 1348.

There are few records to be discovered of the history of this alien settlement for many years. That the brethren flourished seems to be certain—that their deeds were good seems to be equally sure, for they received gifts from the pious in Norwich, in Canterbury, and in Oxford, and there is evidence that they had property both in Ireland and in Scotland. It is probable that the brethren received a considerable revenue from Ireland, on account of the great estate possessed by the Marshall family in Leinster.

That the Convent had the advantage of royal favour is also clear, for the few records of their history which can be ascertained are confirmations of large charitable gifts by Henry III. and Edward I. to the mother house in the Pyrenees. One of the most interesting of these gifts is the rent to be derived from the King's lands in the town of Myramand which were part of the dower of the Queen Mother Eleanor, specially noted in a record of Edward I. This grant is mentioned in the same document as another charitable gift derived from the same source to be paid to the Abbey of Fontevrault. It is quite certain that a Plantagenet who gave gifts to any other institution at the same time as to the Abbey of Fontevrault, must have considered the object worthy of the utmost consideration.

The little that is known of the domestic progress of the House at Charing in addition to the general indication given, is that in the year 1278 and again in 1280 a certain Henry, son of William of Smalebrok, was appointed his attorney for two years by the Prior of the Hospital of Roncesvalles.

The probable inference to be derived from this is, that the weakness of the alien houses in England had already begun to show itself in the community at Charing. The management of the estates in England was entrusted by the Abbots or Priors abroad to agents resident in this country, with the consequence that maladministration of their affairs was apt to take place,* and opportunities were frequently given for the interference of local magnates or of the King himself with the affairs of the alien religious houses.

Something of this nature took place about this time at the House of St. Mary at Charing. In the year 1283 a certain Brother Lupus appears upon the scene for the first time. His first arrival in England seems to have been as an envoy coming from the Pope with indulgences for the remission of sins, but in the same record he is described as a priest, envoy, and preceptor of the Houses in England and Ireland of the Prior and Convent of the Hospital of St. Mary Roncesvalles, and he was, no doubt, instructed to supervise the management of their estates. The arrival of Brother Lupus "streight comen fro the court of Rome" with indulgences for the remission of sins, is proof that even so early as the year 1283 the sale of indulgences appears to have been one of the special functions of the Brethren of Roncevall, and was no doubt the source of a considerable income to the Priory. Chaucer, writing a hundred years later, alludes, in a well-known passage,† not very respectfully to this characteristic; and even so late as the year 1432, when the House in London had come under the influence of the English clergy, a special effort was made to preserve this source of profit.

The year 1290 must have been notable in the annals of the Hospital, for

* An instructive example is afforded by the exploits of Ralph de "Runcevill" who is stigmatised as a vagabond monk, but who was nevertheless strong enough to retain possession of the Priory of Goldcliff in the Marches of Wales (near Newport, Monmouthshire) in spite of the efforts of his Superior, the Abbot of the very important convent of Bec-Hellouin in Normandy of which the House at Goldcliff was a "Cell." Calend. Pat. Rolls; 12-14 Ed. II. (1319-1321).

+ "A Somnour was ther with us in that place,
That had a fyr-reed cherubynnes face,
* * * * *
With him ther rood a gentil Pardoner
Of Rouncival, his freend and his compeer,
That streight was comen fro the court of Rome.
Ful loude he song, 'Com hider, love, to me.'
This somnour bar to him a stif burdoun,
Was never trompe of half so greet a soun."

(*The Prologue to the Canterbury Tales*: Dr. Skeat's edition).

in that year died Eleanor of Castile the wife of Edward I., at Harby, near Lincoln, and the King in pious memory built a sculptured cross at every place where the body of his consort rested during the journey to Westminster. The last station in this progress was at the village of Charing. The hospitality of the Brethren must have been taxed to the utmost to provide accommodation for the funeral retinue accompanying the King, even if supplemented by the exertions of the clergy of the Hermitage of St. Catherine, on the northern side of the way. The Cross at Charing was completed in the year 1294 and the Brethren, no doubt, had many opportunities of conversing with the architects and sculptors who built this, the most ornate of the Eleanor Memorial Crosses. The names of two of the sculptors who made the effigies to be placed in the Cross survive. They are Alexander, "the Imaginator," of Abingdon, and William de Ireland; perhaps some of their artistic handiwork found its way into the Chapel of the Hospital.

The next record shows that officials with foreign names are in charge of the Estate of Roncesvalles in England. In 1292 William de Cestre and Peter Arnaldi de Sancto Michaele are nominated Attorneys for five years for the Prior staying beyond seas. And again, the following year we find Lupus de Canone concerned in the management of the Roncesvalles property, having a lay person, Arnaldus de Sancto Johanne, associated with him.

The Brethren of St. Mary Roncevall at Charing did not fail to defend their rights, when unjust inroads were made on their property. There are indications after periods of lax management or neglect, which were numerous in the troubled times to follow, that efforts were made, stimulated no doubt by the Mother House, to re-possess themselves of rents and property which had been seized by their neighbours of all degrees. These efforts were successful in many cases, partly by the good will of those charitably disposed, partly by the influence of the Crown, and also by the sturdy support of the rights of their House before the King's Court.

In the year 1294, the Prior of the Hospital claimed by writ of entry one toft with appurtenances in Westminster from Adam, son of Walter the Scot. It was admitted that the toft and tenements had been held 15 years previously by the Prior, who had lost them by default. He did not appear before the Court when the ownership was in question. The Convent made good its claim, though it seems that Adam was quite willing to restore the property to the Convent. A special enquiry was made to show that there

was no collusion in permitting the property to pass in mortmain to the religious house. It is of interest to note that the Prior Garcia de Ochoa died in November, 1278, and was succeeded by the Prior Juan. In the year 1279, when the property passed by default, there may have been some difficulty on account of an interregnum at Roncesvalles.

During the troubled times when England was engaged in continental wars, soon to become almost continuous, communication between Gascony and England must have been so difficult as to be well nigh impossible to men of peace. Convoys under military protection were in imminent danger of capture, and from what we know, especially in the case of naval warfare at that period, there were few of the vanquished who escaped death. Another source of difficulty soon became apparent to the Prior and his officials. The King was in constant and urgent need of money to permit of the prosecution of his warlike policy, and was not too particular as to the method of obtaining it. If it could be represented that the property of the alien religious houses was used for the support of the King's enemies, or if it could be urged in extenuation that funds sent abroad by alien communities, whose mother houses were not actually in a hostile country, might be captured in transit by the enemy, it is evident that the King would have little scruple in levying heavy contributions on the property of the alien clergy, or even of confiscating it entirely.

In 1321 we have the very suggestive record that William Roberti, Canon of the Hospital of St. Mary, is appointed Proctor-General in England for the recovery of their lands and rents. The late Proctor, John de Roncesvalles, had died, and the Prior in Navarre* not becoming aware of the fact, a new Proctor was not appointed, "war and other impediments hindering them, so that their lands and rents were taken by divers men." Immediately following, letters of protection are given to William Roberti to aid him in his task, "in consideration of the benefits constantly given in that Hospital to poor pilgrims visiting the shrine of Santiago." Probably, as the result of this vigorous action, the house at Charing and the other houses of St. Mary Roncevall in our islands passed through a period of comparative prosperity, for so late as 1335 a vigorous policy still seems to have been pursued. In that year there is an interesting record of the recovery of 10 acres of land known as "Ronsevalcroft," in Kensington, which was stated to have been abandoned by the brethren, and was in the occupation of a certain Simon de Kensyngton.

* Andrés Ruiz de Medrano ; ob., 21st August, 1327 ?

In such matters, however, the King's agents were always active. Simon de Kensyngton did not remain long in possession, for the watchful eyes of William Trussel and Walter de Hungerford, the King's escheators, were upon him, and they claimed the land for the Crown. The legal argument goes on to say how the land, not being held directly of the Crown, was restored to the brethren.

It was in the second quarter of the fourteenth century that the community of St. Mary of Roncevall in this country appears to have been most prosperous. The Convent at Charing Cross was the headquarters of the Brethren in our Islands. The Procurator for the Prior had his residence there, he managed the estate, and collected the revenues. The property in London was the most valuable, and consisted of plots of land in various parts of the suburbs, as well as at Charing Cross, but the Convent also possessed a considerable amount of property in Canterbury and at Oxford. There is evidence that they derived revenue from property in Norwich, and that lands elsewhere in England, in Wales, in Ireland, and in Scotland, yielded income more than was requisite for the up-keep of the settlements in these various places.

At Charing Cross itself, the Priory possessed a wedge-shaped piece of land, fronting on the river and extending back to the roadway between London and Westminster. The frontage to the open space where Charing Cross stood* was more extensive than that facing the river. It must, however, be borne in mind that at that time the waters of the river extended much nearer to Charing Cross than they do now. The position of Inigo Jones's well-known Water Gate at the foot of Buckingham Street, the last remaining relic of York House, indicates the line of the river bank at a date over two hundred years subsequent to the time now under consideration.

Occupying the most easterly part of the river frontage was situated the Church of the Convent. This church, or chapel as it was usually called in London, was probably built soon after the foundation of the Convent, but there is evidence that considerable alterations and additions were made much later, perhaps at the end of the 14th and again during the last phase of the existence of the House in the 15th and 16th centuries. Some idea of the appearance of the chapel and the neighbouring buildings may be gained by studying two ancient drawings, still in existence, made while the conventual buildings were standing. One of these is the well-known

* Charing Cross stood on the site now occupied by the statue of King Charles I.

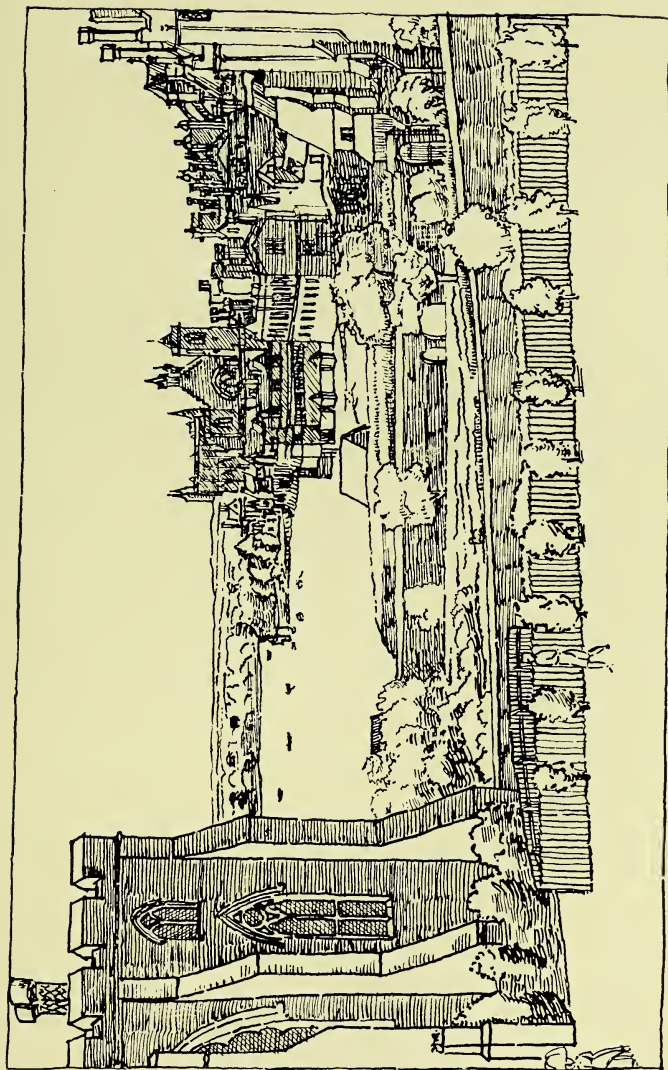
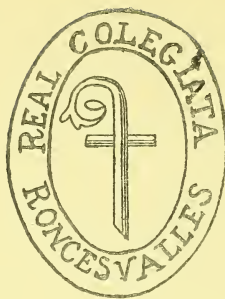


Plate IV.—After an ancient drawing in the possession of Mr. E. Gardner. On the left is part of the south end of the Chapel of Saint Mary Roncevall, in front and towards the right the gardens of the Convent, in the distance the river and the buildings of Whitehall and Westminster.

sketch of London, by Anthony van den Wyngaerde, dating from the middle of the 16th century ; the other is a very beautiful sketch in the Gardner collection, which shows a portion of the south-western end of the Chapel, the gardens of the Convent and in the distance Whitehall and Westminster. Judging by the evidence thus obtainable, the Chapel consisted of a rectangular nave built of stone ; the type of work indicates that it was built about the middle of the 13th century. There appear to have been what may be called two storeys in the Chapel, the lower storey with three large pointed windows and the upper storey with three smaller windows, also pointed. The upper small windows may, however, have formed a clerestory, the larger windows below being in an aisle. On the whole, it seems more probable that the upper part of the Church was cut off from the lower part, and was lighted by the three smaller windows alluded to. The roof was of the steep-pitched form, most easily constructed at the period of which we speak, and was no doubt covered with lead. A belfry was situated at the north-eastern end of the Chapel. Certain buildings of a much later date than the main part of the edifice, and probably built of brick, are seen to have been added to the northern and southern ends of the Chapel, and along the river front. The chapel occupied a position corresponding approximately to the middle section of Charing Cross railway station, in alignment with York Gate and extending towards the land now occupied by Craven Street and Northumberland Avenue. From a terrace on the south-east side of the chapel stairs led down to the water's edge. Immediately to the west of the chapel were the Convent gardens. These gardens extended in the direction of the roadway to Westminster, and were partly terraced to the river bank. Lying back from the chapel were the conventual buildings, and other tenements in the possession of the community. These appear to have been arranged on both sides of a street which opened on the high road close to the Cross. (Plates I. and IV.)

It is stated that over the doorway of each of these houses was sculptured a cross according to the use of Roncesvalles, while over the doorway of the chapel was sculptured three of these crosses. There also appears to have been a Latin inscription around or near the doorway of the chapel indicating the date of its completion. The exact position occupied by the Hospital, which became so famous, is not known ; the churchyard of the community was probably situated in the lands to the south-west of the conventual buildings.



J. H. G. delt

Fig. 6.—The Cross according to the use of Roncesvalles, from a stamp now used in the "Real Casa." This ensign "unites in one figure the Cross, the Crozier, and the Sword."

The Black Death (1348-1349).

The event which seems to have done more than any other to depress the fortunes and to change the future relationships of the foreign community of St. Mary was the catastrophe of the Black Death. The plague visited London in the autumn of 1348. Its ravages were serious in the early days of November, and the condition of affairs had produced so much alarm that Parliament was prorogued on the 1st January, 1349. A further prorogation occurred on the 10th March, the reason given being that the "pestilence was continuing at Westminster, in the City of London, and at other places, more severely than before (*gravius solito*)."^{*} It had diminished or almost disappeared in London by the end of that year. The clergy appear to have suffered throughout the country almost out proportion to the rest of the people, an evidence that they did not fail in their duties during that terrible period. Geoffrey le Baker, a clerk of Osney, says, "of the clergy and cleric class there died a multitude known to God only."^{*}

What actually happened at Charing Cross can only be guessed, but there are very clear indications that the Convent of St. Mary Roncevall suffered severely. The deaths among the brethren must have been numerous, for no one sufficiently important seems to have survived to uphold the interests of the parent house. The contrast in the condition of the Convent is the more striking as the calamity occurred after a period of great prosperity.

^{*} Creighton: "History of Epidemics in Britain," Vol. I, chap. 3.

When the plague ceased, and for some time after, the affairs of the Convent were in much confusion. The great fatality, during the year of its prevalence, had disordered to a serious extent the whole executive of the country, and the Church suffered specially. In some cases the members of the smaller convents died out entirely; in other cases the senior members and officials completely disappeared, and in all cases serious losses must have occurred. This fatality was not confined to the monastic clergy alone; those holding benefices outside religious houses perished in great numbers. The consequence was that, throughout the country rapid institutions to vacant benefices had to be made to carry on the duties of those who had fallen, and frequently unlettered, and, in some cases, unworthy clerks succeeded to important charges. These difficulties must have been much accentuated in the case of the alien houses. They suffered as did all the other religious communities, and, in addition, they felt the difficulty of being remote from the parent house. Officials who would have had the interests of the house at heart could not be sent from abroad to take charge on short notice, and the Prior at Roncevalles, no doubt, did not even know of the deaths of his subordinates at Charing Cross. The vacant benefices possessed by the alien houses were sought for and obtained by clergy on the spot who had influence, and there can be no doubt that the conclusion is correct that many of these persons were more concerned with their own interests, and in retaining the possessions thus secured, than in guarding the interests of the foreign abbey or priory. Not only, however, did the clergy secure the vacant benefices and property, but in many cases the property of the alien houses was taken possession of by local magnates, sometimes without opposition when the original possessors had entirely disappeared, at other times by the high hand when the rightful owners were few or feeble.

The Conflict of Interest between Alien and English Clergy at Saint Mary Roncevall (1350-1414).

In spite of all these adverse conditions, the House of St. Mary Roncevall survived, although new influences appear directing its affairs. The earliest records after the plague show that English clergy were in possession of the Church and Hospital, and the title of Warden is made use of for the first time by the chief clerical official. Special interest appears to have been taken in its affairs by the Crown, perhaps from the point of view of the estate being a ready source of revenue, but more

likely on account of the proximity of the Convent to the Royal Palace at Westminster. The Church and Hospital afforded convenient preferment and income to the clergy connected with the Chapel Royal of St. Stephen or of the Royal Household.

The first records after the plague are of special significance. In 1379, in the reign of Richard II., the chapel and lands of St. Mary Roncevall were seized into the King's hands in accordance with a statute dated at Gloucester, "for the forfeiture of the lands of schismatic aliens." At this time there was a certain Nicholas Slake, a clerk, who, wise in his generation, had not failed in procuring numerous preferments in the Church. He possessed various benefices throughout the country, and finally became Dean of the Chapel Royal of St. Stephen, Westminster, in the year 1396.* Nicholas Slake had obtained possession of the revenues, and had become Warden of the Hospital and Chapel of "Rounsylvale," probably when the Crown took possession of the property after the forfeiture of 1379. In 1383 we find that the King grants a writ of aid for Ralph Archer, Proctor of Nicholas Slake, Master of the Hospital of St. Mary Roncevall, "to arrest and bring before the King and Council all persons whom he shall prove to have collected alms in the realm as Proctor of the Hospital, and converted the same to their own use."

It seems probable that an effort had been made by Nicholas Slake to put the affairs of his church in order, either on his own initiative, or on account of the renewed interest taken in the House at Charing Cross by the Prior. For about this time the Prior and Brethren at Roncesvalles commenced a process to reclaim their property. An inquisition took place before the King's Court at Westminster into the foundation of the Hospital, and as it appeared in evidence that the chapel and its property belonged to the Prior of Roncesvalles it was restored, (23rd April, 1383).

There now appears to have been a short period of quiet and good fortune for the Brotherhood. It will be remembered that the years 1390-1392, are known as the three "quiet" years of the Hundred Years' War with France. Peaceful communications were restored between Navarre through France to England, so that we are not surprised to find that in 1389 Garcias, a Canon of Roncesvalles is ratified as Warden of the chapel of Roncevall by Charing Cross at the supplication of the King's kinsman, Charles of Navarre. What happened in the next year, 1390, is a little obscure. Garcias does not seem to have been at home or comfortable at Charing

* Hennessy : "Novum Repertorium Ecclesiasticum Parochiale Londinense."

Cross, or the influence of the London clergy may have prevailed over the alien, for in that year we note that John Hadham, the King's Clerik, is Warden of the Hospital.

The following years must have brought much anxiety to the remnants of the alien clergy in England. The insecurity of their tenure became more and more apparent. England was once more engaged in deadly war with France; communications between the two countries were constantly interrupted or carried on with great risk and danger, and in the case of the Hospital of St. Mary, the sending of their revenue through France to Navarre must have been regarded by the King, constantly seeking funds for military purposes, with the utmost jealousy. Many of the alien houses had already been suppressed; the continued existence of the house of St. Mary Roncevall, as mentioned above, had been seriously threatened. The affairs, therefore, of the community at Charing Cross must have been in great disorder, and can have afforded little satisfaction to the parent house. That the Prior did make efforts to supervise the affairs of the houses in England is clear, but the control must have been very ineffective.

In 1409, Francis, Prior of the Hospital in Navarre, and Warden of the chapel at Charing Cross, impleaded John Newark, a clerk, for having removed the property of the Hospital, consisting of a sealed chest worth 20s., containing charters, writings, bulls, apostolic instruments, and other muniments, and committed other offences to the damage of 200l., in the reign of Richard II. John Newark, who was one of the Wardens appointed by the King, pleads in defence that the chapel and property had been seized into the King's hands in the time of Richard II., that he had been appointed Warden by the King by letters patent, dated 20th October, 1397, and that he is not answerable to the Prior for the property without consulting the King. This suit occurred shortly before the final suppression of the alien houses, and even if decided in favour of the Prior, did not long delay the only possible issue.

Saint Mary Roncevall passes finally into the hands of English Clergy (1414).

The end of the strife between the Navarrese and English clergy for supremacy in the House at Charing Cross was not far off. By the year 1414, the few remaining alien Priories and Convents were suppressed by Henry V., but what influence this final suppression had on the activities of the Convent of St. Mary Roncevall is not quite clear. English clergy were already in possession of the appointments in the Church and Hospital

and their services to the community seems to have continued. There arose no question of handing over the property of the Convent for secular purposes, and probably there was no serious dislocation of the usual work of the House. The management of its affairs must simply have been recognised to be entirely independent of the Prior and his Officials. It is to the credit of both parties that this separation was accomplished without severe disturbance, for, as we shall see, communications between the Prior at Roncesvalles and the Warden of St. Mary Roncevall remained on what seems to have been a friendly basis. The English Wardens who were now appointed, were so far as is known men of note, and frequently in close relationship with the Court.

In 1417, Walter Shiryngton, Prebendary of Goderynghill, is confirmed in his estate and possession of the "free chapel" of Rouncevale in the Diocese of London. During his tenure of office there appears to have been an action at law between the Prior of the Hospital and the Warden, the exact nature of which is uncertain ; but during its course the early foundation of the Convent at Charing Cross came under discussion.

In 1432, Roger Westwode, who also possessed a stall as Prebend in the Chapel Royal, St. Stephen's, was Warden of the Chapel or Hospital of St. Mary Roncevall. He was clearly conscious of the advantages to be gained by the connection with the house in the Pyrenees, as he obtained a royal license to receive bulls and letters of indulgence for the profit of his own chapel from the Prior in Navarre, and also to remit alms for the poor and other moneys to the Priory. An echo of the old difficulties can be noted in this document, as the royal licence states clearly that the said Priory is "outside our allegiance, and the licence is to continue so long as there is no war between us and the King of Navarre."

The fortunes of the Hospital in the middle of the 15th century can only be told by inference, but there can be little doubt that it continued to be useful, and that gradually its functions as a place for the cure of the needy sick became more developed. The co-operation of nursing sisters must have also become familiar to the Hospital by this time. They had pursued their avocation in tending and in nursing the sick from very early days in the history of the community of St. Mary, both in Navarre and in England. As the religious house became more distinctly a hospital their services must have been in constantly increasing request.

The Establishment of the Fraternity of Saint Mary Roncevall (1475).

The year 1475 marks the official commencement of the last period of the existence of the Hospital. In that year a royal charter of Edward IV., records the "foundation of a fraternity or perpetual gild of a Master, two Wardens and the Brethren and Sisters who may wish to be of the same in the chapel of St. Mary Rounsidevall by Charyng Crosse, and of a perpetual chantry of one chaplain to celebrate divine service at the High Altar in the said chapel." In 1478 a grant in mortmain is recorded to the Master, Wardens, Brethren, and Sisters of the fraternity of the said Chapel or Hospital and of its property, revenues and privileges, for the sustenance of the Chaplain and two additional clergy, who now seem to have been required for the services in the chapel, and of "the poor people flocking to the Hospital."

In the years following, the affairs of the Hospital seem to have been administered with energy and care, for we have records in 1494, 1495 and 1496 of legal proceedings concerning the property and privileges of the Hospital, in which the Master and Wardens vigorously upheld their position and successfully defended their rights. The litigation, which seems to have gone on intermittently, for the recovery of the ancient possessions of the Hospital, appears to have been brought to a conclusion in the year 1510, when, in the Mastership of Laurence Long, the fraternity paid the sum of 20s. into the Hanaper for the confirmation of the various charters granted to the fraternity by the King. Again there seems to have been a period of calm, and, no doubt, of successful performance of the duties of the Hospital. The fraternity may have even thought that by fulfilling such useful functions in the community, and by the just administration of their revenues and privileges, the storm, which began to burst over the Church in the time of Henry VIII., would leave them unharmed, for in 1542, when William Jennyns was Master, a record can be read evidencing the diligent management of their affairs. At this date they obtained certain property and a wharf in the parish of St. Margaret, in respect of rents to be paid from a tenement called the "Shippe" and certain lands in the Parish of St. Clement Danes, without Temple Bar. This, however, is the last deed recorded of the ancient community, with the exception of the final act which took place in the next year.

Dissolution of the Fraternity by Henry VIII.

The policy of the King, perhaps the greed of his courtiers, could not leave the Hospital unscathed, and not even the charitable deeds of the fraternity were sufficient to save them from dispersion. It may be conceived with what sorrow the Master and Wardens and members of the fraternity assembled to ratify their last official act in a corporate capacity. We may, perhaps, to some faint extent imagine the feelings uppermost in the minds of the Brethren and Sisters when they heard the words of the Deed of Surrender read aloud. In this document, the Master, Wardens, Brethren and Sisters of the fraternity declared that they are "specially influenced at the present time by divers causes and considerations to give and concede by this Charter to the most excellent and invincible prince, our lord Henry VIII. by the Grace of God, King of England, France, and Ireland, Defender of the Faith and Supreme Head of the Church in England and Ireland," their Church, Hospital and all other property and privileges. The affixing of their Common Seal to this document concludes the chequered history of the Convent of St. Mary Roncevall at Charing Cross (11th November, 1544).

The later History of the Estate of Roncesvalles.

The subsequent fate of the Chapel and Hospital and the land on which they stood may be shortly stated. The site was granted, no doubt, with the buildings that remained in 1550, (3 Edward VI.) to Sir Thomas Cawarden, from whom it passed to Sir Robert Brett. It was purchased early in the 17th century by Henry Howard, Earl of Northampton, who built himself a town house, described as a "sumptuous Palace," on the site, using for the purpose the material of the ancient Convent. This house was completed in the year 1605, and was known for some years as Northampton House. It consisted of buildings arranged on three sides of a quadrangle, and open towards the garden and river. From him it passed by inheritance to his nephew, Thomas Howard, first Earl of Suffolk, the second son of Thomas, fourth Duke of Norfolk. He completed the quadrangle, and the house was then known as Suffolk House. From the Howard family the property passed, by an heiress, to Algernon Percy, Earl of Northumberland, in 1642. Another heiress of the old Percy family brought the property to Charles Seymour, Duke of Somerset. While in the possession of the Somerset family and their immediate successors, the Strand front was much improved, and acquired the architectural features



FIG. 7.



FIG. 8.

Plate V.—The Common Seal of the Fraternity of St. Mary Roncevall.
(From the imperfect impression attached to the Deed of Surrender).

so long associated with Northumberland House at Charing Cross. By another heiress, Lady Elizabeth Seymour, the property passed into the possession of the present Duke of Northumberland's family.

In consequence of the construction of the Thames Embankment, and the necessity for making a wide approach from Charing Cross, the late Metropolitan Board of Works bought the property from the Duke of Northumberland in 1874 for the sum of £500,000. Northumberland House, the last of the old river-side mansions was demolished completely, and now Northumberland Avenue and the great buildings near it occupy the site of the Convent and Hospital of St. Mary Roncevall.*

It is of interest to recall the fact that after some years of effort, the first building occupied definitely for the purposes of a Hospital by Dr Benjamin Golding and his friends was No. 27, Villiers Street† on the northern boundary of the property previously possessed by the Priory of St. Mary (1823). Shortly afterwards Charing Cross Hospital took its final form on the site which it at present occupies.

* "Old and New London," Vol. III., by Edward Walford. (Cassell, Petter & Galpin.)
"Charing Cross," by J. H. MacMichael. (Chatto & Windus, 1905.)

† "Origin, plan and operations of the Charing Cross Hospital," by the late Benjamin Golding, M.D. Edited by his son, George B. Golding. London, 1867.

Dates and Incidents in the History of Saint Mary Roncevall (Charing Cross).

- 1229.** Letters of Protection to the Brethren of St. Mary Roncesvalles.
De Protectione. Fratres hospitalis Sancti Marie Roscidi Vallis habent
litteras de protectione sine termino cum hac clausula :—
“Rogamus vos quatinus cum nuncii ejusdem hospitalis ad vos venerint
elemosinas petaturi, &c.”
Calendar Patent Rolls.
13 Hen. III., p. 265.
- 1232.** Record of the grant to St. Mary and the Hospital of Roncevaux of the
gifts made by William Marshall, sometime Earl of Pembroke.
Calend. Charter Rolls.
Wenlock. 16 Hen. III., p. 168.
- 1242.** Grant of pasturage by King Henry III. beyond the water called
“Lador” to the Prior and Brethren of the Hospital of St. Mary
Roncevaux.
Calend. Pat. Rolls.
La Sauve Majeure. 26-27 Henry III.,
p. 334.
- 1242.** Bond by the King for payment of 90 pounds of Morlaas to Dominic
Paschalis, Provost of Roncevaux.
Calend. Pat. Rolls.
La Sauve Majeure. 27 Hen. III., p. 349.
- 1278.** Henry, son of William of Smalebrok, nominated Attorney for 2 years for
the Prior of the Hospital of Roncevaux.
Calend. Pat. Rolls.
Westminster. 6 Ed. I., p. 283.
- 1279.** The sum of £16 13s. 4d., charged on the pedage of Maremande to be
paid to the hospital of Roncevaux (Rossdevall).
Calend. Pat. Rolls.
Westminster. 7 Ed. I. p. 7.
- 1280.** Henry, son of William of Smalebrok, nominated attorney for 2 years for
the Prior of the Hospital of Rovedevall.
Calend. Pat. Rolls.
Westminster. 8 Ed. I. p. 382.
- 1281.** Note in a Record of Accounts that the King's lands granted to Eleanor
his mother, of the town of Myramand, are charged with 20*l.* Arvaldenses
equivalent to 16*l.* 13s. 4d. of Tours to the hospital of Rossdevall.
Calend. Pat. Rolls.
Westminster, 9 Ed. I. p. 447.
- 1283.** Protection for Brother Lupus, Priest, Envoy, and Preceptor of the Houses
in England and Ireland of the Prior and Convent of the Hospital of
St. Mary Roncevaux, coming from the Pope with indulgences for the
remission of sins.
Calend. Pat. Rolls.
Macclesfield. 11 Ed. I. p. 75.

1292. William de Cestre, and Peter Arnaldi de Sancto Michaelē nominated attorneys for 5 years for the Prior of Roncevall staying beyond seas.
Calend. Pat. Rolls.
Westminster. 20 Ed. I. p. 476.
1293. Lupus de Canone, preceptor of the Houses of Ronceval' in Bordeaux, and Arnaldus de Sancto Johanne, a lay person, nominated attorneys for the Prior of Ronceval (Rosceidevall), staying beyond seas.
Calend. Pat. Rolls.
Westminster. 21 Ed. I. p. 14.
- 1293-4. The Prior of the Hospital of Rosci de Vall' seeks against Adam, son of Walter the Scot, one toft with appurtenances as the right of the said Hospital, by writ of entry (*b're de ing'ru—breve de ingressu*). A predecessor of the Prior is admitted to have held this toft and tenements 15 years previously (in 1279).
Assize Rolls, No. 544.
22 Ed. I., m. 21.
1310. Evidence of property held in Norwich by the House of Roncevaux, in a licence for alienation in mortmain by William But of Norwich, to the Friars Preachers of that place.
Calend. Pat. Rolls.
Westminster. 3 Ed. II., p. 222.
1321. William Roberti, Canon of the Hospital of St. Mary Roncevall, appointed Proctor in England for the recovery of their lands and rents. Their late Proctor, John de Rouncevall, having died, and not being aware of his death, they did not appoint a new Proctor, wars and other impediments hindering them, so that their lands and rents were taken by divers men.
Calend. Pat. Rolls.
Westminster. 15 Ed. II., p. 23.
1321. Protection granted to the messengers sent to England by William Roberti, Canon of the Hospital of St. Mary Ronceval, and Proctor-General in England of the Prior and Convent of that place, in consideration of the benefits constantly given in that hospital to poor pilgrims visiting the shrine of Santiago.
Calend. Pat. Rolls.
West. 15 Ed. II., p. 15.
1335. An account of the abandonment of the 10 acres of land known as "Ronsevalcroft," in Kensyngton, by the brethren of the Hospital of Roncevaux;—how the land was taken by Simon de Kensyngton without the King's licence, escheated to the Crown, and finally restored.
Calend. Close Rolls.
Carlisle. 9 Ed. III. p. 423.

1348.)
1349.)

THE BLACK DEATH.

1379. The Chapel and lands of St. Mary Rounceval seized into the King's hands in accordance with a statute, dated at Gloucester, for the forfeiture of the lands of schismatic aliens. 2 Ric. II.
Cf. Close Rolls.
10 Hen. IV. m. 7. 1409, *vide infra*.
1382. Nicholas Slake,* Master of the Hospital of St. Mary Roncesvalles. The King grants a writ of aid for Ralph Archer, proctor of Nicholas Slake, to arrest and bring before the King and Council all persons whom he shall prove to have collected alms in the realm as proctor of the hospital, and converted the same to their own use. 18 July, 1382.
Calend. Pat. Rolls.
Westminster. 6 Ric. II. p. 196.
1383. Inquisition into the Foundation of the Hospital of Rouncevall, before the King's Court at Westminster.
Plac. coram Rege apud West. de term. Mich. 7 Ric. II. Rot. 21 Middx. It appears that the Crown had resumed possession of the Hospital and land and all its possessions after the forfeiture of 1379, and that a cleric—Nicholas Slake, had obtained the Wardenship of the Hospital and Chapel of "Rounsivale." On inquisition, however, it was shown that the hospital and Chapel and its property pertained to the Prior of the Hospital of the Blessed Mary of Rounsivall, and was accordingly restored, 23 April, 1383.
Cf. Dugdale, Monasticon Anglicanum.
Edit. 1820. Vol. VI., Pt. 2. p. 677.
1389. Garcias, Canon of Roncivale, ratified as Warden of the Chapel of Roncival by Charyncroix, at the supplication of the King's kinsman, Charles of Navarre.
Calend. Pat. Rolls.
Westminster. 13 Ric. II. p. 152.
1390. John Hadham, the King's clerk, Warden of the Hospital of St. Mary of Ronsyvale at Charryng by Westminster.
Calend. Pat. Rolls.
Westminster. 13 Ric. II. p. 205.
1409. Francis, Prior of the Hospital of St. Mary de Rounceyvall, of the diocese of Pampeluna and Warden of St. Mary of Rounceyvall by Charyng Crosse, impleaded John Newark, clerk, for having broken a close and houses of the said Prior in the parish of St. Martin's in the Fields, and taken away a sealed chest worth 20s., containing charters, writings, bulls, apostolic instruments and other muniments, and committed other offences to the damage of 200*l*, in the reign of Richard II. John Newark alleges that the said chapel and all its property had been seized in the King's hands according to the statute dated at Gloucester, 2 Ric. II., and that afterwards the Wardenship of the said chapel was granted to the said John by letters patent, dated 20th October, 20 Ric. II., and that he is not answerable for the above property, etc., to the said Prior without consulting the King, and whereas the suit has been long delayed the King orders the Justices to proceed therein, but not to give judgment without consulting him.
Close Roll. Westminster. 10 Hen. IV.
m. 7. See also m. 11.

* Hennessy: "Nov. Repert. Ecclesiast. Paroch. Londin."

Nicholas Slake, Prebendary of Wenlakesbarn; of Erdington in Briggenthorn; of Shirecote in Tamworth; Rector of St. Mary Abchurch; and Dean of St. Stephen's Chapel Royal, Westminster (1396).

1417. Confirmation to Walter Shiryngton,* Prebendary of Goderynghill, in the Collegiate Church of Westbury, of the free chapel of Rouncevale, in the diocese of London, of his estate and possession to the said prebend and chapel.

Pat. Roll 5 Henry V., m. 9.

Westminster. By private seal.

1418. Recorda 5 Hen. V., pt. 1. "Recordum et processus inter Prior Hosp. beate Mar. ibidem et Custodem Capelle ibidem ubi fit mentio de primata fundatione."

The reference of this note has not been found in the Memoranda Rolls of the reign of Hen. V.

1432. Royal licence to "our chaplain," Roger Westwode,* Master of the Chapel or Hospital of St. Marie de Roncidevall by Charyngcroix in the diocese of London, his successors or their proctors, to receive bulls and other letters of indulgence for the profit of the said Chapel, from the Prior and Convent of Rouncidevall in Navarre in the diocese of Pamplona, and to remit alms for the poor and other moneys to the Priory in Navarre, because the said Priory is outside our allegiance, to last so long as there is no war between us and the King of Navarre.

Pat. Roll

Westminster. 11 Hen. VI., pt. 1, m. 16.

1475. Foundation of a fraternity or perpetual gild of a Master, and two Wardens, and the Brethren and Sisters who may wish to be of the same in the Chapel of St. Mary Rounsievall by Charyng Crosse in the suburbs of London: "They shall form one body, and shall have perpetual succession and a *common seal*;" and of a perpetual Chantry of one Chaplain to celebrate divine service daily at the High Altar in the said Chapel, for the good estate of the King and his Consort Elizabeth, Queen of England, and his first-born son Edward, and the Brethren and Sisters of the fraternity, and for their souls after death.

Calend. Pat. Rolls.

Westminster. 15 Ed. IV., pt. II., m. 10, p. 542.

1478. Grant in mortmain to the Master, Wardens, Brethren and Sisters of the fraternity or gild in the Chapel of St. Mary Rouncidevale, by Charyng Crosse, of the said Chapel or Hospital, and of its property, oblations, and other privileges, for the sustenance of three chaplains celebrating divine service, and of the poor people flocking to the Hospital; provided that they grant for life to Elizabeth Berde, widow, 6 marks yearly for her sustenance, and a fair house for her by the said Chapel or Hospital.

Calend. Pat. Rolls.

Westminster. 18 Ed. IV., part 2, m. 34.

* Hennessy: *loc. cit.*

Walter Shiryngton, Prebendary of Gevendale in York; of Offley; of Mora, &c.; Chancellor of the Duchy of Lancaster: ob. 1448. Buried in St. Paul's Cathedral.

Roger Westwode, Prebendary of St. Stephen's, Royal Chapel, Westminster, 1422; ob. 1433.

- 1494-5. A suit brought against the Warden of the Chapel of St. Marie de Rounsewal as to half an acre of land. There follows a long legal argument respecting the patronage of the Chapel, and other matters.

Year Book. 10 Henry VII., Easter Term
(No. 5).

- 1495-6. Argument in a suit as to whether the Hospital can plead under the name of the Master and Wardens only, or under the full title of Master, Wardens, Brethren and Sisters of Rounceval.

Licence to plead in the former designation appears to have been granted.

Year Book. 11 Hen. VII., Trinity Term
(No. 12).

- 1509-10. Laurence Long, Master, Robert Day and William Goodwyn, Wardens of the Fraternity or Gild in the Chapel of Saint Mary Rounceval juxta Charing Cross, pay 20s. into the Hanaper for the confirmation of various letters granted to the Fraternity by the King and certain of his progenitors.

L.T.R. Originalia Roll.

1 Hen. VIII. Rot. 139.

1542. Will. Jenyns,* Master and John Ap Hoell and Ric. Nesse, Wardens of the fraternity or gild of St. Mary Rouncdevall by Charing Crosse, near London, grant in exchange for three messuages and one wharf in the parish of Saint Margaret, certain rents to be paid from the messuage or tenement called the "Shippe" and a field of land called "Cuppefeld," adjoining a field called "Conninggarfeld of Lyncolnes Inne," in the parish of St. Clement Danes without Temple Barre, Midd.: which belonged to St. John's of Jerusalem.

Pat. Roll 33 Hen. VIII. pt. 6. m. 11.

Col. of State Papers Domestic,

Henry VIII. Vol. XVII. p. 162.

1544. 11th November.

The Deed of Surrender, whereby the Master, Wardens, Brethren and Sisters of the Fraternity or Gild of the Chapel of Saint Mary of Rounsidevall by Charingecrosse, in the suburbs of London, concede to the King in perpetuity all rights and ownership in the said Chapel and Church of Saint Mary of Rounsidevall, the Belfry and Cemetery adjacent to the Chapel, likewise all messuages, houses, buildings, lands, tenements, meadows, grazing-lands, pastures, rents, reversions, services, and other hereditaments whatsoever.

Deed of Surrender.

No. 138. Augmentation Office.

The impression of the Common Seal of the Fraternity is attached.

* Hennessy: *loc. cit.*

William Jenyns was Rector of St. Mary Staining, 1583-84.

1550. (Abstract). Grant to Sir Thomas Cawarden, knight, one of the gentlemen of the Privy Chamber, (in completion and performance of a grant of the same premises made to him by Henry VIII. before his journey into France in the 35th year of his reign, the letters patent for which were never made and sealed) of the following premises: All that chapel of the late Hospital of St. Mary de Rowncevall, in the parish of St. Martin's, late called the parish of St. Margaret's, with the churchyard thereto belonging containing about $1\frac{1}{2}$ roods; also the messuage called the almshouse, 80 feet north and south by 23 feet east and west; also "le wharff," a stable, and all cellars and land called "le bakeside": one garden 108 feet by 104 feet; 2 other gardens, 150 ft. by 50 ft., and 120 feet by 45 feet respectively; another garden 126 feet by 84 feet, abutting on the south on a piece of vacant ground called "Scotland" and on the east on the water flowing in "le barge-house" and on the west upon "le common Sewer"; another garden 102 ft. by 84 ft.; a messuage; a shop called "le longe shoppe"; (the above are in the respective tenures of John Rede, Richard Attsell, Hugh Haward, John Yonge and Richard Harryson), all which premises are of the clear yearly value of £12 6s. 8d.; to have and to hold to the said Sir Thomas Cawarden, his heirs and assigns for ever, in socage as of the honor of Westminster by fealty only and not in chief; paying yearly to the Court of Augmentations for the chapel and churchyard, 12d.; for the almshouse, 4s. 8d., and 19s. for the other premises (the rents are given separately for each).

Patent Roll 3 Edward VI. part 10.

At Westminster 21 Jan.

(The writer is much indebted to Miss K. S. Martin for her assistance in preparing this Calendar of the House of Roncevall.)

The following notes are abstracted from information very kindly given to the Author by Don José Urrutia, the Abbot-Prior of the Convent at Roncesvalles.

Most of the ancient documents dealing with the history of the Priory have been destroyed or lost as the result of war, fires, and other causes. There remains in the Library an unpublished MS. dealing with the early history of the Priory and its dependencies, written about the second quarter of the Seventeenth century by Don Juan Huarte. This MS. incorporates information given to the writer from various sources and especially under the date 12th April, 1623, from a certain Brother Miguel de Spiritu Sancto, who obtained it in his turn from a certain Don Francisco Olastro, who is stated to have been an ambassador from England in Madrid. This document states that there is situated in the suburbs of London a wide street named the Street of Our Lady of Roncesvalles. The houses in this street have sculptured over their doorways a single cross according to the use of Roncesvalles; at the end of the street is a large building, now nearly dismantled, which was a sumptuous church in the time of the Catholic religion. Over the portico of the Church were sculptured three crosses of the same form. In addition there was a clearly engraved Latin inscription to the effect that this Church was built and completely finished in honour of the Blessed Virgin by Henry IV., King of England, who in addition, granted to the Community of St. Mary of Roncesvalles large possessions and revenues for the service of the Priory and Hospital. The inscription is dated in the MS. 1378. This date, which is obviously impossible, is probably an error in transcription for 1408.

The document goes on to say that the Priory possessed in England property including the Chapel and Convent at Charing Cross ("Caringrasso") of the yearly value of 9,300 pounds,—English money, corresponding to 8,223 Spanish ducats, and that it also owned property in Canterbury ("Conturbel") of the yearly value 4,000 pounds, and in Oxford ("Oxonia") of 5,700 pounds. A Procurator was appointed directly by the Abbot at Roncesvalles who had his head-quarters in London at Charing Cross and had complete powers of administration dealing with the property of the Convent scattered through England, Scotland and Ireland, and he also directed the Hospital and other activities of the Brotherhood.

The Huarte MS. also states that in the ancient archives of the Abbey there existed a record in alphabetical arrangement, from which it is gathered that Henry VI. of England, finding that no official was being sent from Roncesvalles, directed one of his Chaplains to obtain from Roncesvalles an account of the property in London and Charing Cross belonging to the Priory:—"Las pertenecientes á la capilla y encomienda de Roncesvalles situada junto á Caringrasso de Inglaterra," "and a warrant to collect the income and charitable contributions and send them to Roncesvalles for the maintenance of the clergy and the poor." There is also a statement on the authority of a "military personage in the City of London," that there existed in London a large house which had belonged to Roncesvalles, as shown by the crosses of the special form used by the "Order" still to be seen on the stones, and that this house had been converted into a seminary of the Anglican Church.

It will be observed that much of the information in the Huarte MS. is traditional, and cannot be accepted without careful collation with the information contained in the English records. It is, however, of much interest to know that the memory of Roncesvalles in London still exists in the parent house.

The Illustrations.

PLATE I.—The Chapel of St. Mary Roncevall on the bank of the Thames previous to 1544.

The Chapel is of the middle of the 13th century, in two storeys with Tudor additions at the south-west end and at the south-east angle; it is roofed with a steep-pitched leaden roof. The tower and belfry are at the north-east end. The upper storey may have been used by the canons as cells or as a school or hospital, and access would have been gained by a newel stair in the north-east tower. The Chapel is built on an embankment flanked by a high wall pierced by a door giving access by steps to the river. The sketch gives indications of the portions of the conventual buildings remaining at this date.

The Cross at Charing, St. Martin's Church of that period, and other features in the village of Charing can be distinguished.

(After van den Wyngaerde's sketch of London).

PLATE II., FIGS. 1 and 2.—The effigy of William Marshall, Earl of Pembroke, in the Temple Church (ob. 1219): from Edward Richardson's "Monumental Effigies of the Temple Church." Longmans; 1843.

PLATE III., FIGS. 3, 4 and 5.—William Marshall, Earl of Pembroke, son of the preceding, in the Temple Church (ob. 1231): from Richardson.

It will be noted that this figure has the "cross-legged" attitude which has given rise to much discussion. The opinion is strongly supported that an effigy presenting this attitude indicates that the individual represented had been a crusader. There is no doubt that William Marshall, senior, did go to the Holy Land in fulfilment of the dying request of Henry, the eldest son of Henry II. (1185-1187), but his effigy shows the figure in a straight position; in the case of the son, whose effigy is in the "cross-legged" position, there is no evidence of his journey to Palestine; he may have crusaded in Spain.

PLATE IV.—A copy of an ancient drawing in the possession of Mr. E. Gardner. This drawing is supposed to be contemporary, and to have been the work of an early Italian artist in England. It was purchased at the Strawberry Hill sale by Dr. Wellesley for the Gardner Collection. The Marquis of Salisbury is stated to have several drawings by the same early Italian artist.

The sketch seems to show part of an aisle along the north-west face of the Chapel of St. Mary Roncevall, with later Tudor additions. The Tudor battlements shown were probably added to the north aisle when the addition was built. The Tudor chimneys which show their tops over the battlements are reminiscent of the contemporary work of Cardinal Wolsey at Hampton Court, and would have been in brick, as were probably the battlements. The building on the extreme left of the sketch is probably the corner of a north porch.

The sketch also shows the gardens of the Convent at the river side and in the distance the buildings of Whitehall and of Westminster.

FIG. 6.—Copy of an Official Stamp now used in the Priory, showing the Cross of Roncevalles.

PLATE V.—The common Seal of the Fraternity and Guild of St. Mary Roncevall, from the Deed of Surrender. The seal appears to be of the 15th century, and was no doubt the seal given to the Fraternity by Edward IV. The seal is round, the engraved part being $2\frac{1}{4}$ inches in diameter. Unfortunately the impression, the only one known to exist, is imperfect.

FIG. 7 is from a cast taken by Doubleday in the middle of the last century.

FIG. 8 is from a cast taken by Mr. Ready for the writer. The seal has been backed and strengthened since the Doubleday mould was made.

It represents "the Assumption of the Virgin, who is standing on a crescent upheld by an angel, and surrounded by radiance. At each side three flying angels issuing from clouds. Over-head in clouds, the Trinity. The legend reads:—

**'sigillum cōe frater)nitatis bē marie
de rounciva(M).'**"

(Birch's Catalogue of Seals.)

(The author wishes to thank Ernest May for assistance in preparing the illustrations).

The writer cannot venture to conclude this account of the Convent of St. Mary without expressing his grateful thanks to the gentlemen from whom he has sought assistance and criticism. He desires especially to acknowledge his obligations to Mr. E. Salisbury and other officials of the Public Record Office for their courteous and patient guidance; to Mr. E. Gardner for his kind permission to see his most interesting collection of material illustrating the history of London, and to reproduce the drawing in this paper; to Mr. Herbert Wigglesworth, of Messrs. Niven and Wigglesworth, for his drawings of the Chapel of St. Mary, and for important criticisms respecting its structure and architectural features; and to Don José Urrutia, the present Abbot-Prior of Roncesvalles, for the sympathetic interest he has taken in the history of one of the ancient "cells" of the priory of St. Mary.

